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## **BESIDE THIS ADD**

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## **01 -- BESIDE THIS**

2 Peter 1:5 "And beside this, giving all diligence, add to your faith virtue..."

The word "beside" is a connecting word between the purity described in the former verses and the maturity portrayed in the later verses. The word "this" refers to the soul having escaped the corruption of inbred sin by the purification of our depravation in the experience of sanctification. The word "add" implies and suggests that entire sanctification as an instantaneous experience is not an end in itself but is a means toward the end. It is not the climax but the introduction. It is not the stopping place but the starting place. It is not graduation but commencement.

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## 02 -- BESIDE THIS ADD TO YOUR FAITH

We are not saved by feeling. We are saved by faith. We are not sanctified by feeling. We are sanctified by faith. After we are saved and sanctified we do not live by feeling. We live by faith. Faith is the eye that sees the invisible, the ear that hears the inaudible, the faculty that feels the intangible, believes the incredible, comprehends the incomprehensible, achieves the impossible and lives in the supernatural.

Old-timers had a wonderful sanctified vocabulary and terminology. They spoke of "shouting faith" and "naked faith." They said, "Naked faith was faith stripped of all emotion." Feeling is transient, spasmodic and fluctuating. After we are sanctified we have emotional ups and downs. Emotionally the sanctified go down in the valley as much, or more, as they go up on the mountain. Faith is basic, fundamental and indispensable. We must have faith! One has as much victory and power when he has naked faith as when he has shouting faith. I am human and you are human, we all like feeling and emotion but just because emotionally we feel low in the valley, is no reason why spiritually we are not high on the mountain.

We must add to our faith. Faith is the keynote. Faith is the cornerstone. Faith is the indispensable ingredient. We are born again by faith. We are baptized with the Holy Ghost by faith. We walk by faith. We live by faith. We go to heaven by faith. But we must add new dimensions and proportions to our faith and find new altitudes, latitudes, longitudes, magnitudes and beatitudes!

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## 03 -- ADD TO YOUR FAITH VIRTUE

Peter says, "Live what you testify and practice what you profess." Do not testify to telephone poles and live toothpicks. Do not testify to pacific oceans and live mud-puddles. Do not testify to whipped cream and live skimmed milk "blue john." Do not testify to strawberry shortcake and live "hard tack." In other words Peter says, "Jump as high as you can and shout as loud as you desire but be sure when your emotion has subsided that you do not walk lopsided, but always keep right-sided." Then when you get spiritually excited everyone will be supremely delighted, for no one cares how high you jump if you walk straight when you come down. Peter says, "Add to your faith virtue." Be sure you live what you testify and practice what you profess." That is good for pulpit and good for pew, it is good for me and good for you.

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## 04 -- ADD TO YOUR VIRTUE KNOWLEDGE

This is not the knowledge of pardon or the knowledge of purity. The knowledge of pardon and purity is described and portrayed in the 3rd and 4th verses -- this is the knowledge that unveils

and reveals the character, attributes and personality of the Triune Godhead. There are some people, the first time you meet them you fall head over heels in love with them. Then the longer you know them the less you think of them. One wife said, "When I first met John I loved him enough to eat him. Now we have been married 30 years and I wish I had eaten him a long time ago." There are other people when you first meet them they are not so striking, glamorous or spectacular but there is a certain depth and quality about them and the longer you know them the more you appreciate them. This is typical of my relationship to God. As a teen-ager I had a twisted and distorted conception of God. But on June 22, 1929 after Evangelist Charles Stalker preached at the Pikes Peak Camp meeting in Colorado Springs, Colorado, I wept my way to Calvary and believed my way to victory and became personally and experientially acquainted with Jesus Christ. Across the years the longer I have known Him, the better I have loved Him. That love has increased in knowledge and maturity, becoming more and more like the unpicturable pattern of infinite perfection, growing up in the fullness of the stature of Christ, growing from law to grace, and from grace to grace, and from grace to glory and from glory to glory, till we find a place beside the throne of God where Seraphim and Cherubim delight to do His bidding. The better we know Him, the better we love Him. "Add to your virtue knowledge."

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## 05 -- ADD TO YOUR KNOWLEDGE TEMPERANCE

God does not take anything out of us when He redeems us that He put in us when He created us. A sanctified person has human feelings, human emotions, human passions, human limitations and human infirmities. God does not take our humanity out of us but He has made ample and adequate provisions to take the devil out of our humanity.

There is nothing in our humanity that incapacitates or disqualifies us from being holy. Jesus was just as human as we are, even though He was just as Divine as God is. He was born human, He lived human, He talked human, He walked human, He suffered human and He died human, yet He was born holy, He lived holy, He talked holy, He walked holy. He suffered holy and He died holy. If He was human, yet holy in an unqualified sense, you and I may be human and yet holy in a qualified sense.

There are three "puttings" to a sanctified life:

1. There is the "putting on" of the new man.
2. There is the "putting off" of the old man.
3. There is the "putting under" of the saved and sanctified, natural and normal redeemed human man. In other words it is the electrocution of the carnal nature, the exaltation of the spiritual nature and the modification and harmonization of the saved and sanctified natural and normal redeemed human nature, making one a well-balanced, equally proportioned, genuinely saved and sanctified Christian Character in a lopsided, topsy-turvy, chaotic, moral universe.

After we are born of the Spirit and filled with the Spirit we are not angelic, celestial, seraphic, supernal and supernatural. One may be very, very much sanctified and yet very, very much human. Jesus Christ, our second Adam, omniscient and omnipotent, can cancel and cleanse all the twists and taints inherited in my heart from the first Adam but He does not take all the human traits and characteristics out of me that I inherited or acquired from my human father or mother. My mother was Scotch and my father was Irish and that makes me a conglomeration of Scotch-Irish, and while the birth of the Spirit and the baptism of the Spirit canceled and cleansed all that was wrong in my heart and spirit that I inherited from the first Adam, these crisis experiences did not take the "Scotch" out of me that I inherited from my mother nor the "Irish" out of me that I inherited from my father. It did take the devil out of my Scotch and the devil out of my Irish and left me a regenerated and sanctified Scotch-Irishman. Thank God there is no sin in being a Scotchman and there is no sin in being an Irishman and if God can deal with all my "volitional sins" and all my "dispositional sin," being a Scotch-Irishman, God is more than a match for all your needs and all your problems.

After we are pardoned from all our guilt by the judicial act of Divine forgiveness and purified from all our inner pollution by the priestly ministry of cleansing we must practice discernment, discipline, selectivity, discrimination and temperance on our human nature every day. Christian temperance is forsaking everything contrary to Christlikeness, and everything contrary to the Sermon on the Mount and the 13th chapter of First Corinthians, and then always putting the best above the good.

There are some things that are not bad in themselves, only as they rob us of the best. There is no sin in having an automobile, only as it takes us away over the weekend and keeps us out of our local church. Then the automobile becomes bad for us, as it robs us of the best. Yet there is no sin in the mechanism of the automobile but it is the misuse of the automobile that causes all the trouble. There is no sin in owning a beautiful, lovely home and having modern furniture but when "your house" keeps you away from "God's house" your house has become bad for you. The sin is not in your house or your furniture but in the misuse of your house and your furniture. Therefore, we must exercise and practice discernment and discipline every day and always put God first.

Life is made up of minors and majors, incidentals and fundamentals. There is a place for minors and incidentals but that place is always secondary. The majors and fundamentals must have a primary and preeminent place. The "Bible" must always have first place. "Prayer" must always have first place. "Family Worship" must always have first place. "God's House" must always have first place. "Revivals" must always have first place. In spite of gadgets, budgets and installment payments, the "tithe" must always have first place.

Every so often we must practice selectivity and discrimination and say, "That is good, wholesome and innocent, but this is major and fundamental, so regardless of how good that may be I must sacrifice it for the best, and major on majors and minor on minors, and keep red-hot for God and holiness."

Before we are filled with the Spirit our big temptation is between the bad and the good but after we are sanctified our big temptation is between the good and the best. The enemy of our soul would have us so absorbed and obsessed and overstuffed with the good that we do not have any

capacity or receptivity for the best, but God wants us to be filled and thrilled with the best even if we have to sacrifice the good. Thus we must practice discipline and temperance every day on our human nature, even after we are sanctified and always put the best above the good. "Add to your knowledge temperance."

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## 06 -- ADD TO YOUR TEMPERANCE PATIENCE

One may have a perfect quality of patience without having a perfect quantity of patience. After we are in our spiritual Canaan land of perfect love we may become conscious of a lack of the perfect quantity of patience without being conscious of the presence of carnal impatience. The patience we possess may be perfectly all right; there may not be one wiggle-worm or polly-wog in it, but we may need a bigger and larger supply of the quantity of patience. So Peter says, "Add to your faith patience." This infers and implies we need more and more patience moment by moment to meet the fluctuations and vicissitudes of life victoriously and triumphantly.

Some days it seems that everything goes wrong -- topsy-turvy, pell-mell, and helter-skelter. One preacher said if you couldn't shout when the clothesline broke that you were not sanctified. But the real truth of the whole matter is that if you are really sanctified there are some times when you cannot work up a shout with a hydraulic jack and you are too genuine to put a shout on when it is not real. You will not have a carnal spell and neither will you shout all the time. I believe a little lady, if her clothesline broke and all her clothes fell on the ground (and this is typical of innumerable and indescribable incidents and accidents) could sit down and cry and not have a carnal spell and be sanctified wholly. Perfection of love is not necessarily perfection of nerves. I used to be tempted to preach that nerves were just a smoke screen for carnality until I got nervous. But after I got nervous I reconstructed all of my sermons. Sanctification will take the devil out but it will not take your nerves out. Oh yes, I know a hypocrite can have a carnal fit and blame it on their nerves, but I also know that a real, genuine Bible Christian can be tired, exhausted, worn-out and nervous, and the devil can falsely accuse a sanctified person of being carnal.

Sanctification is not graduation from temptation, After we are made perfect in love the devil will come with his biggest machine guns and heaviest artillery and do his best to upset and defeat our souls. But regardless of how strong and powerful the temptation may be or how weak and feeble we may be to resist and refuse temptation, it is never sin unless and until we will to sin. We may not be able to keep the birds from flying over our head but we can keep them from building a nest in our hair. So we cannot keep the devil from knocking at our door or ringing our doorbell but we can refuse to open the door of our will and "will" to sin.

If my wife were alone in our home she could not help it if some rascal tried to break in. But she could keep the door locked and fastened and refuse to open the door. She could pick up the telephone and call the sheriff and say, "A scoundrel is trying to break in our house" and give her name and address. The sheriff would come and throw the renegade in a patrol wagon and toss him in a jail cell and throw the key away. So a saved and sanctified Christian cannot help it if the devil knocks on his door or rings his door bell and tempts him, but he can keep the door of his will locked and fastened and refuse to open the door of his will. Then he can pick up the telephone of

prayer and call headquarters in the New Jerusalem and say, "Dear Jesus, the old devil is down here and he is trying to tempt me." The Lord Jesus Christ will come with the speed of lightning and with His nail-scarred and blood-stained hand He will give old Beelzebub a left-handed uppercut and knock the devil for a curve and give you victory over the world, the flesh and the devil.

I have crisscrossed and zigzagged this continent on passenger trains holding revivals and campmeetings across this nation. Sometimes a train goes through a tunnel, but I have never jumped off the train. I know the engineer is up yonder. He has his hand on the throttle and his eye on the rail and he will get the train through on scheduled time. So sometimes this grand old gospel train goes through deep and long tunnels of mystery and misery. Peter says sometimes one will feel like something strange has happened to him. The old gospel train has gone through the fiery furnace with Shadrach, Meshach and Abednego. It has gone through a lion's den with Daniel. It has gone through the Philippian jail with Paul and Silas. But thank God, Jesus Christ is up yonder! He has His hand on the throttle and His eye on the rail and He will get this grand old gospel train into the Union Station in the Celestial City, the metropolis of the New Jerusalem, decked with diamonds, frosted with gems and sprinkled with rubies, on scheduled time and the flowers will bloom, the birds of paradise will sing, and the sun will shine on the other side. Hallelujah! "Add to your faith patience." It will pay in everlasting dividends and compensations forever and forever!

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## 07 -- ADD TO YOUR PATIENCE GODLINESS

Sometimes we preachers in our enthusiasm and exuberance may leave the impression that if one gets saved and sanctified he has finally and ultimately arrived. This is not scriptural and it is not practical. When one gets saved and sanctified he has a solid foundation on which to build the magnificent cathedral of a matured character. But after the instantaneous crisis of experiential salvation there is the gradual development of growing up in the fullness of the stature of Christ.

A young man had never attended the Church of the Nazarene. The first service he attended the pastor preached on "Regeneration" and he went to the altar and was converted. The second service he attended the pastor preached on "Sanctification" and he went to the altar and was sanctified. He came back Wednesday evening to midweek prayer meeting and the pastor gave a talk on the official paper of the church, "The Herald of Holiness." The young man was deeply and powerfully impressed. In the middle of his talk on the "Herald of Holiness" the young man leaped to his feet and ran to the altar. Stopping abruptly the pastor asked, "Young man, what do you want?" Looking up with tears streaming down his face he cried, "I want that Herald of Holiness." The pastor replied, "Young man, this is the official paper of our church, The Herald of Holiness." You cannot get this at the altar. You must pay \$2.50 to get this paper." The young man replied, "I thought I got everything at the altar." "No," the pastor answered, "you cannot get the Herald of Holiness at the altar. It will cost you \$2.50."

So after we are born of the Spirit and baptized with the Spirit there are deeper and higher realms and ranges of Divine grace that we cannot get at the altar. But out there in the factory, in the office, in the shop, in High School, in College, in the home, in the stress and strain of every day

life as we face tests, trials, troubles, temptations, difficulties, obstacles, and battles we will lay brick on brick and stone on stone building up the grand edifice of a mature Christian character.

As there is a differentiation between pardon and purity so there is a discrimination between purity and maturity. When God pardons us He forgives our acquired guilt; when God purifies us He cleanses our inherited depravity. When God forgives our acquired guilt He deals directly with what we have done; when God cleanses our inherited depravity He deals directly with what we are. When God deals directly with what we have done, He justifies us freely; when God deals directly with what we are, He sanctifies us wholly. When God forgives us freely He gives us our birth certificate and we are born again; when God sanctifies us wholly we receive our baptism certificate and we are baptized with the Holy Ghost. When we are born into the family of God we have the right to heaven; when we are baptized with the Holy Ghost we have the fitness for heaven.

But there is also a difference between purity and maturity. Purity is a crisis; maturity is a process. Purity deals with quality; maturity deals with quantity. Purity is the subtraction of the carnal nature; maturity is the multiplication of the spiritual nature. Purity is spiritual cleanliness; maturity is spiritual manliness. Purity is the foundation of character; maturity is the superstructure of character. Purity is an obtainment; maturity is an attainment. Purity is an instantaneous experience; maturity is a gradual development. Purity happens in one second; maturity is the work of a lifetime.

I have seen the altar filled with brand new people seeking God. Then I have seen some dear old brother, with inflated zeal and deflated wisdom, who has professed the blessing for 40 years, walking back and forth critically scrutinizing the whole situation, searching everybody with his own spy-glass, measuring everybody in his little tea cup and weighing everybody in his own little scales. He shrugs his shoulders and curls his lips like the Pharisees of old and says, "He doesn't have what I have." No! It took you 40 years to get what you have." Please give a brand new convert a chance.

We had Mary Helen and James Paul. Mary Helen was six and James Paul was four. They could dress themselves and feed themselves and get along pretty good. But then little Sharon Joy came along. She could not feed herself or dress herself. She was just a little dew drop from the vast oceans of immensity. But I did not grab a big hunk of T-bone steak and jam it down Sharon Joy's throat and shout, "Eat that or choke to death." If I had -- she would have choked. But we gave her milk and baby food and today she is getting along just as good as Mary Helen and James Paul.

We cannot take forty years of light, knowledge, growth and maturity and jam it down a young convert's throat and say, "Eat that or choke to death." If we do they will choke. Have you ever noticed how lovely, beautiful and befitting a little baby's head fits on a little baby's shoulders? It seems to just fit perfectly. But what if I took my head off and tried to fit my head on a little baby's shoulder? That would be a monstrosity of the first magnitude. It makes no difference how old new converts are physically -- they are spiritually just babes in Christ and it just doesn't work too good to put an old head on young shoulders. We use our reason, intelligence and good common sense on everything else; it might be a good deal to use our reason, intelligence and good common sense on spiritual things. God did not give us a head just as a knot to keep our spinal

chord from unraveling. God gave us a head to think with. What a shame that we so seldom use it. We cannot deal with never-dying souls like we would with dumb animals. They are delicate, sensitive, immortal souls that Jesus died for, and one careless word or thoughtless mistake could mar and scar them forever. We cannot help anybody by criticizing them, but we can help everybody by encouraging them. We must not expect young converts to have maturity just because they have purity. We cannot expect babes in Christ to have the full superstructure of character just because they have the solid foundation of character. Matured saints are not produced at the altar. Purity happens in a second; maturity is the work of a lifetime. "Add to your faith godliness."

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## 08 -- ADD TO GODLINESS BROTHERLY KINDNESS

The acid test of a real Bible Christian is "brotherly kindness." The devil doesn't care what we believe, what we preach or what we do if we are empty of "brotherly kindness."

It is possible to major on theory and minimize experience and just become a formalist; to major on experience and minimize theory and just become a fanatic; to accentuate practice and minimize experience and just become a Pharisee; to capitalize on emotion minus intellect and just become a neurotic; to play up moods and play down the will and just become a sentimentalist; to inflate the will and deflate the emotion and just become a legalist, and to major on the will and minor on the intellect and just become a fool. If we are all intellect we become empty formalists. If we are all emotion we become wild fanatics. If we are all will we become rigid legalists. But if we are filled and thrilled, charged and surcharged, magnetized and electrified with "brotherly kindness" shed abroad in our heart by the Baptism of the Holy Ghost, we will not become religious fanatics, ritualistic formalists, or demanding legalists, but will become well-balanced and equally-proportioned, red-hot and level-headed Bible Christians. We will not be top-heavy or lop-sided. We will maintain and preserve our doctrinal poise, our experiential balance and our emotional and ethical equilibrium. We will be strict on ourselves but charitable and magnanimous towards everybody else.

But somebody says, "Preacher, I do not care what you say, I am going to give them a piece of my mind." Well, you are like I am. You do not have too much to spare and what we have we had better utilize. And some folk have given so many pieces of their mind away that they do not have any peace of mind left.

Sanctification means nothing more and nothing less than Christlikeness in heart and life. God would use His sandpaper and pruning process on us and take away all the rudeness, roughness, uncouthness and discourtesy until we are saturated and permeated, lubricated and articulated, motivated and actuated, by "brotherly kindness."

"Brotherly" refers to that state or quality of being related by blood or affinity, of being related to another by common ties or interest, of being in the same family. "Brotherly Kindness" involves and embraces the family of God, God our mutual Father, the church our mutual mother, and all the twice-born and blood-washed our brothers and sisters in the Lord.



But Peter not only says to add "brotherly" but he also adds "kindness." Add brotherly kindness. This brotherly kindness is marked and stamped by a loving nature, a pleasant disposition, a considerate attitude and a sympathetic spirit. "Brotherly kindness" is the state or quality of being affectionate, agreeable, considerate, compassionate, friendly, gentle and gracious. "Add to Godliness brotherly kindness."

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## 09 -- ADD TO BROTHERLY KINDNESS CHARITY

Human love is such that, if you agree with me and if I agree with you, we get along in pretty good fashion. I say, "My! you are wonderful! You see that just like I do." You say, "My! you are wonderful, too. You see that just exactly like I do. We agree!" But divine love is such that I can disagree with you in my head and you can disagree with me in your head without either of us breaking fellowship and causing friction, factions, divisions and splits in the church. Saved and sanctified folk have not always seen eye to eye and agreed on everything. Paul and Barnabas were both sanctified wholly, but they had their differences. John Wesley and George Whitefield were both saved and sanctified, but they had their differences. Seth Cook Rees and Uncle Bud Robinson were both saved and sanctified, but they had their differences. But all saved and sanctified folk can have unity even though they may not have uniformity. One could have uniformity without having unity. I could take two tom-cats the same size, the same weight and the same color and tie their tails together and toss them over a barb wire fence and I might have uniformity but when they start scratching and fighting I would discover I did not have too much unity.

Unity is absolutely necessary, but uniformity is not even desirable. Some narrow-minded and short-sighted critics, just because they do not find uniformity in the church, say there is no unity there. But we may think differently, talk differently, act differently, dress differently and shout differently, and yet be permeated and saturated in perfect love and be one in heart, one in spirit, one in aim and one in purpose.

One place was so extreme that the men would not wear neckties, and they said, "We will not even sing about neckties," so they refused to sing "Blest be the tie that binds." They said, "We will not sing about ties." Sanctified folk do not always think alike, shout alike or dress alike. But if we have perfect love shed abroad in our hearts by the Holy Ghost our Bible-founded conviction will make us hard on ourselves and easy on other folk. Perfect love helps us as we think differently, act differently, shout differently and dress differently, to agree to disagree agreeably. Perfect love will keep us away from fostering and nourishing discords and divisions. Perfect love will keep us in unity, love, harmony, fellowship and cooperation.

For 30 years I have been closely associated with Paul Qualls, the deep, rich baritone gospel singer who has blessed thousands with his Spirit-anointed gospel songs. He is my best friend and I am his best friend, but he and I do not see eye to eye. And to further complicate the problem, he really believes he is right and I really believe I am right. Paul Qualls believes his wife is the best in all the world. I sharply disagree. I believe my wife is the best in all the world. But even though we disagree we have not broken fellowship and created friction and faction. No!

We have agreed to disagree agreeably that his wife is the best for him and my wife is the best for me, and we have perfect peace, love, harmony, fellowship and cooperation.

God does not design that anyone be a rubber stamp. You have your distinctive and peculiar personality, I have my distinctive and peculiar personality. I have my distinctive and peculiar likes and dislikes. You have your distinctive and peculiar likes and dislikes. Thus I am not like you and you are not like me, and we may often see things from different angles and from different viewpoints. But just because you disagree with me is no sign you are carnal, and just because I disagree with you is no sign I am carnal. But if we are both sanctified we will agree to disagree agreeably and we will maintain and preserve the unity of the Spirit in the bond of peace with no discords or divisions but with magnanimity and tranquillity.

A pastor for whom I conducted a revival said, "Brother Stewart, I have a perfect illustration for you on that line." He told me this story: His church board voted to remodel and redecorate the interior of his sanctuary. Several thousands of dollars were involved. One dear brother, quite conservative on financial lines, emphatically and dogmatically voted "No." Then the entire congregation voted on the proposition. This precious brother made a negative speech before the church body explaining why he was against remodeling and redecorating the sanctuary. Again everyone voted "Yes" but our dear cautious brother voted "No." After the pastor returned home from the business meeting he went to prayer. "Oh, God, we have had such wonderful love, unity and harmony, do not let this bring discord and friction in our church." As he prayed he said the telephone began to ring. "Pastor, I just arrived home -- it was the brother who had voted "No." "And I am so happy, so glad and so thrilled over our new venture! Our church will look so wonderful and lovely after it is all remodeled and redecorated. Oh, yes, you know, I was against it. I thought it best not to do it. The cost was so much, and I guess that was my privilege, but now the sanctified majority has voted "yes" and I am with the sanctified majority. Pastor, I don't know what those pledges were. As you know, up until now I've been against it. But now I'm with the sanctified majority and put me down for the biggest and largest pledge. My! I am happy and thrilled over this new venture."

Brother, Sister, that is real sanctification, You don't have to see like I see, and I don't have to see like you see, but when the sanctified majority have spoken we will not have a bad spirit, a sour attitude, and a bitter disposition and cause friction and factions but we will practice Christlikeness and cooperation with the program. One of the greatest evangelists of our day, Rev. C. B. Fugett said, "Entire sanctification is that quality of spirit that will enable you to cooperate with the program even when you are not having your own way."

A man who unfortunately did not know how to swim, accidentally fell into the river. A life guard jumped into the river to rescue him. He grabbed hold of his arm and his artificial arm came off. He grabbed hold of his leg and his cork leg came off. He grabbed hold of his hair and his wig came off. Desperately he grabbed hold of his teeth and his false teeth came out. At the end of all his resources the life guard shouted, "Sir, if you do not cooperate we'll both drown." We must demonstrate perfect love and cooperate with the program of the sanctified majority even if we are not having our own way.

The worst thing that can happen to a church is: after dismissal one little group get in one corner of the church, get their heads together and glancing hither and yon, start whispering. Then for another group in another corner to get their heads together and with swift glances here and there start another whispering campaign. Then for a third group midway down the center aisle to get their heads together and blocking all traffic, whisper into each others ears while scanning back and forth the entire congregation. You feel like going up to each group and saying, "God bless you, Brother Klick, how is your click clicking?" "God bless you, Sister Klick, how is your click clicking?" But God doesn't want clicks in the church. He wants everyone to love God supremely and preeminently and to love each other without guile and without hypocrisy, and everybody manifest and demonstrate love, unity, harmony, fellowship and cooperation.

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness and to brotherly kindness charity."

This is the kind of a church that will glorify God, exalt Jesus Christ, honor the Holy Ghost, magnify the blood, measure up to the New Testament standard and exemplify Christlikeness to this crooked and perverse generation. This is the kind of a church program that teen-agers will flock to, young married couples who are just starting their families will love to come to, and fathers and mothers with their large families will be attracted to. This is the kind of a church that will have their Sunday School rooms filled with new and regular members, whose offering plates will be filled and overflowing with tithing envelopes, and whose altar rails will be dampened and stained with penitential tears. Possessing, preaching and propagating with the quality of spirit expressed and portrayed in this scripture, we could thrill the earth with salvation, fill heaven with exhilaration, and chill hell with consternation! If every preacher, every layman, and every professor, conscientiously and consistently possessed and practiced this truth, it would make hell drape itself in mourning and heaven celebrate a jubilee. This is our secret. This is our hope. This is our dynamic. Let us add to our faith new dimensions and proportions -- becoming more and more like Jesus Christ!

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THE END